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THE OUTLOOK.

We catch an interesting glimpse at Mexico's progress from some paragraphs in President Diaz' annual message to Congress. Peace reigns, and domestic industries flourish. Particularly is the latter true in respect of the development of mines, the breeding of the silk worm, the peopling of the lakes and rivers with new kinds of fish, and the cultivation of the vine. Argentina is about to send her first minister to Mexico, and Japan has signed a treaty of commerce and friendship. The credit of the nation in the European market is excellent. Loans have been successfully placed, and the debts of 1851 and 1886 will be refunded at favorable rates. Military expenses for the coming year will be reduced by at least a million. In short, our southwestern neighbor is growing prosperous and rich.

THE GOSPEL ACCORDING TO JONAH.

BY JAMES BUCKHAM.

SHIRKING — that was Jonah's gospel. He practiced it until it got him into notably tight quarters, and after that we know that he was converted to better things. If all shirkers would eventually follow his example — but, of course, they won't! for all shirkers cannot have the advantage of Jonah's experience.

The gospel of shirking has not all died out of the world since the days of the faint-hearted emissary to Nineveh. Indeed, if every whale in the sea-to-day had his due, he would be choked with Jonahs. So much of the moral stamina of the race seems to be dissolved, in these latter times, that we are not standing as firmly to our obligations as the ancient race of men and prophets. We ought to be more faithful, if evolution means anything in the moral universe. But whereas Jonah was an anomaly in his day, and himself despised himself to an extent utterly incomprehensible to the modern shirk, at the present time his descendants are so largely in the majority that they control the ship. The few cannot throw the many overboard. How rare it is to find a man nowadays who lives up to his convictions, who responds to the divine voices calling him here or there, who is ready to use and be used in the service of the truth!

Look how the mental and moral fibre is everywhere wasting. Men are retreating from opportunities which earlier, more virile generations would have welcomed with enthusiasm. Suppose, for instance, there had been a great, influential newspaper in Nineveh, and Jonah had known it. Would he have sunk into that ship bound for Tarshish? Would he not rather have hastened to essay the evangelization of Nineveh, knowing what a mighty auxiliary he would have been able to command? It is an almost infallible rule, that the press will be found upon the right side of every moral question; and yet the ships are full of sanctified Jonahs fleeing to Tarshish — fleeing the temperance question, fleeing political reform, hiding away from the storms of popular indignation. Too many of the sworn soldiers of Christ, aye, captains of the host, are shirking the great moral questions of the day. When one sees a minister of the Gospel at a horse race, he feels an involuntary yearning for a whale. When he goes to a prominent church member, asking for the weight of his signature in behalf of some local reform, and is coolly told that he must take money instead of influence, because lending the latter would be sure to injure the good brother's business, he may be pardoned for a righteous desire to take Jonah by the scruff of the neck and the sack to a large fine on one charge, with a pledge that he will sell no more on condition that judgment in two other cases is deferred.

The peace and quiet of the town are noticeable, and the absence of public drunkenness is so marked as to excite the amazement of the citizens. If the surrounding towns were as clear from saloons as our own, the interloper would find it difficult to secure the derry field at all. But as it is, a marked improvement is noticed in the steadiness of the laboring men of the town. The closing of the saloons has removed the temptation from the weak, and made it difficult for them to secure the accursed poison. If this is not an advantage over any form of license, will some wiseacre rise up and show us wherein?

The designation of Robert P. Porter as superintendent of the census has been sharply criticized by some of the newspapers. His frequent changes of view on the tariff question, and his recent advocacy, in the New York Press which he edited, of "violent protection principles" have been adduced as indicating that he lacks the coolness of judgment and breadth of view required for so important a work as that of compiling the census. But it may be urged, on the other hand, that he possesses the valuable quality of experience, having served satisfactorily on the preceding compilation, that he has personally studied the industrial situation in Europe as well as in this country, and that the principal labor of the work will, after all, devolve upon his assistants. Mr. Porter has already entered upon his duties. He will draw a salary of \$6,000, and will have under him a chief clerk, ten chiefs of division, and sixty minor clerks. He will be called upon to appoint 175 supervisors in the different States, and some 30,000 enumerators. The sum placed at his disposal is \$6,000,000. It is to be hoped that he will set at his subordinates with care, for on their ability and accuracy the value of the great work will largely depend.

The advocates of Constitutional prohibition in this State made a gallant fight for the amendment and polled (we take the Journal's figures of Tuesday morning) 88,392 votes in its favor. They were defeated, however, by a vote of 132,944 against its adoption, or, in other words, by an opposing majority of 44,552. Of this adverse majority Boston gave more than 30,000. The defeat, however, was not

due so much to the vote of the enemies of prohibition as to the disgraceful apathy of a large body of our citizens. In the presidential contest last year this State cast 344,243 votes; only 221,336 votes were cast on Monday. It seems, therefore, that over 120,000 of our citizens were either shamefully indifferent to a great moral issue, or else had no positive conviction concerning it. Another cause of defeat may be attributed to the almost uniform opposition of the secular press. The prodigal use of money by the liquor ring had, doubtless, also much to do in influencing the large opposing vote. Indeed, the Boston Herald does not hesitate to publish that, "as an illustration of the facility with which money was raised for carrying on the 'no' campaign, it is stated that a party of a half-dozen liquor dealers made a short trip outside the State, and returned with \$200,000 to be put where it would do the most good." The temperance people have, however, made a noble campaign, and have been brought into a closer union than ever before. The women were bravely zealous in the good cause and their efforts are worthy of all praise. Congregationalists, Baptists, Universalists and Methodists have stood shoulder to shoulder in the conflict. This ninety thousand is the saving and determined remnant that will yet carry the cause of constitutional prohibition to victory.

WILL PROHIBITION PROHIBIT?

BY REV. D. C. KNOWLES, D. D.

"PROHIBITION does not prohibit," say the enemies of prohibition, and some citizens are deceived by their incessant clamors. It may be true that the law is suffered to lie idle in some localities, but that is not the fault of the law or the principle, but the weakness of officials or the inertness of the community. I desire herein to record some recent experiences in the town of Tilton, New Hampshire, an illustration of the effectiveness of our prohibitory law.

When I came to this town four years ago, drunkenness was common, arrests for intoxication on the streets frequent, and several saloons were plying their deadly trade almost unmolested. Spasmodic efforts had been put forth by a few noble men to arrest the evil, but they were soon discouraged, and the business was as defiant as before.

In the spring of 1886 a public meeting was called to consider the situation. A committee of seven was appointed to present a petition to the selectmen to enforce the law. The selectmen coolly declined all official responsibilities in the matter. It was then agreed to hold monthly temperance meetings in the churches, which were to be addressed by citizens, clergymen, and all friends of the cause.

It was finally proposed to put forward a citizens'-ticket for selection, mainly on the temperance issue. Public sentiment had by this time become considerably aroused, and we had a good prospect of electing our ticket.

But the big blizzard of 1888 buried our hopes. The morning of election day found the roads impassable and our voters could not reach the polls, which were in the hands of the saloon-keepers, who elected their ticket in triumph.

Thus seventeen memoirs were presented — for nine preachers, six preachers' wives, widows, and two distinguished and eminent laymen. This is, so far as the writer knows, an altogether unprecedented number, and we may well pray fervently that a similar occurrence may not be again in our day.

The evening's exercises were in the interests of the Church Extension Society, with a brief address by J. W. Hamilton, and a stirring plea by W. A. Spencer, one of the secretaries of the Society.

SATURDAY.

After a profitable prayer-meeting in charge of W. B. Tolman, the secretary read the minutes of yesterday's session, which were approved.

It appeared from these, what the notes of yesterday failed to show, that W. R. Clark was requested to publish in book form a memoir of Jacob Sleeper.

It was voted to request that the memoirs of James Parker and of Jacob Sleeper be published in the *Methodist Review*.

Dr. Breckenridge, agent of the Methodist Hospital in Brooklyn, addressed the Conference in the interests of that institution, which is doing a grand work.

A committee was appointed to co-operate with those in charge of the same, viz., W. N. Brodbeck, J. D. Pickles, G. C. Osgood, J. Wagner.

J. O. Knowles presented resolutions, signed by himself and George S. Chadbourne, which were unanimously adopted and ordered forwarded to the New England Southern Conference. These resolutions suggested against relinquishment of the West Quaker and Wollaston stations, for which we are responsible.

The 20th Question was resumed: "Was the character of each preacher examined?" Joseph H. Mansfield, presiding elder of Lynn District, passed in examination of character and reported his district. Reference was made to afflictions in preachers' families, and to the death of Dr. Loranus Crowell, Mrs. S. B. Sweetser, Mrs. F. N. Upham. Revivals have occurred to some extent especially in the later part of the year. Mission work has been carried on among the Swedes. The "Immigrants Home" in East Boston has been established. A new church has been organized in Malden, called the Belmont M. E. Church, which is in a flourishing condition. The year has been marked for paying off debts and building and improvements of churches and parsonages. The report on this as on other points will be printed in the Minutes, and will make interesting reading. Many churches have increased the salaries paid their pastors, and only one has cut down. Almost every church has a young people's society. The benevolences have quite generally been attended to, though there is room for improvement on the part of some. The concluding report with expressions of earnest desire for spiritual growth in the church.

The preachers on the district severely passed in examination of character, and those present reported their missionary collections. Dr. Charles Parkhurst, editor of *Zion's Herald*, was introduced and spoke with reference to said paper. Great enthusiasm was aroused by his presentation of \$1,183 from the Western Association. This amount goes to the benefit of the superannuated preachers who, it was declared, are deserving the most considerable attention. This anniversary we may expect to grow from year to year.

The editor said that he has tried to make the *Herald* an aggressive, alert, helpful paper, and hopes to make this issue better than the preceding. The list of new subscribers shows a gratifying increase. As in the months past, so in the future, the paper will stand by constitutional prohibition.

A. McKeown presented the report of the committee on *Zion's Herald*, highly commendatory in its character, and accompanied by suitable resolutions.

I. H. Packard and Hon. C. C. Corbin were mentioned as delegates to the Wesleyan Association, and these nominations were presently confirmed. The report was accepted, with the exception of one sentence.

C. F. Rice, visitor to the Wesleyan Association, briefly reported to the Conference.

Minute business being resumed, the 13th Question was called: "Who are the traveling deacons of the second class?" The following reported their missionary collections, and retired, after which they were reported favorably by the committee of examination and by their presiding elders, and passed to be "deacons of the second class": W. H. Dockham, A. M. Osgood, C. A. Cedercr, F. A. Everett, F. N. Upshur, C. A. Littlefield.

The 14th Question was taken up: "What traveling deacons have been elected elders?" W. E. Stratton, H. G. Buckingham, C. Nicklin, W. R. Newhall, J. P. Kennedy, S. A. Bragg, G. C. Crosby, P. Webster.

J. Wood, W. F. Lawford, being in elder's orders, passed in examination of character and in the studies.

A. R. Jones continues a deacon of the second class, owing to absence on account of ill health.

W. H. Dockham and F. N. Upham were reported as having passed, also, the fourth year's studies, and were elected to elder's orders.

The 3d Question was taken up: "Who remain on trial?" The following reported missionary collections, passed in examination of character, were reported favorably by their presiding elders, and continued on trial: A. P. Sharp, F. P. Harris, O. C. Poland, E. C. Thrasher, W. McMullen.

George G. Froggett, Juan C. Correa, Francisco Penotti, Juan Villanueva, Robert Weismiller, were continued on trial in the same class in which they had been.

At this point other business was laid aside, and the Conference gave reverent attention to the memorial services for our brethren and sisters who have died during the year.

More than usual interest attached to this service from the fact that a larger number have died in the interval of Conferences than ever before; and hardly less from the further fact that the memoirs of Thomas Marcay and Mrs. N. F. Fellows had been prepared by Dr. L. Crowell, who himself was laid to rest on the opening day of this session.

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More than usual interest attached to

YOUNG PEOPLE'S CHRISTIAN LEAGUE.

The President's Note-book.

THE joyful services of Easter are just finished. The echoes of the songs of the triumph of our Lord are still ringing in our ears. Let us not forget, young friends, that we are to live the triumphant life — followers of a Lord who has rent the bands of death. Have a care that no one of your old temptations asserts its power over you. It has no right to. It is a part of the vanquished army. Push the work of the month before you; the power of a risen Christ is with you. Win some soul to the gladness of Easter liberty. Let your prayer-meetings ring with praises, and many hearts be conquered in the name of Christ, the King!

It is a good time for the literary and social committees to plan for outings and for studies in natural history. Get out your old botany. Read the Home College tract on "Plant Life." Get some one to talk to you about the birds and their coming. Search the earth and heavens for their revelation of the Lord.

Rev. F. T. Pomroy, of Everett, has a good talk on League work, and should be added to the list of those who are willing to serve the Leagues occasionally.

WILLIAM INGRAHAM HAVEN.

Men are four:
He who knows not, and knows not he knows not.
He is a fool; shrub him.
He who knows not, and knows he knows not,
He is simple; teach him.
He who knows not, and knows not he knows,
He is a waker; wake him.
He who knows, and knows he knows,
He is wise; follow him.

—Arabic Proverb.

OUR CHURCH ECONOMY.

V.

The Ministry.

If our ideal church member, whose course we are trying to follow, shows some interest in the work of the church in the line of exhortation, he may be licensed by the preacher as an exhorter, upon the recommendation of the class of which he is a member, or of the leaders' and stewards' meeting. Such license is in force for a year, and may be renewed annually by the quarterly conference.

His duties as exhorter are to hold meetings for prayer and exhortation as opportunity offers, under the direction of the preacher in charge. If our member now has a desire to preach, he is met by the rule that no member is at liberty to preach without at least a license as a local preacher. This license he can obtain from the quarterly conference, upon the recommendation of the class of which he is a member, or of the leaders' and stewards' meeting. This license may be renewed annually by the quarterly conference when in the judgment of the conference his gifts, graces and usefulness warrant such renewal. Such license cannot under the votes of the General Conference be granted to women. As a local preacher he is authorized to hold meetings and to preach as opportunity offers, under the direction of the preacher in charge and the presiding elder. The local preacher is answerable to the quarterly conference, and must report to it, and may be deprived of his license if he is found negligent of his duties, or prove unacceptable in his office.

If he desires to join a Conference and to devote his life to the ministry, he should obtain from the quarterly conference a recommendation of his charge a recommendation, and he may then, if he gives satisfactory evidence that he is called to preach, be received by the Annual Conference on trial, and after two years, if he gives satisfaction in his work, he may be admitted into full connection in the Conference.

There are only two orders in the ministry recognized in the Methodist Episcopal Church, namely, deacons and elders, to which persons are elected by the Annual Conferences. A preacher in full connection, having pursued the required studies and being elected by the Conference as a deacon, is ordained as such by the laying on of hands of the Bishop. As a deacon he is empowered and expected to do all the duties of a preacher, and to administer baptism and solemnize matrimony, and he can assist an elder in the administration of the Lord's Supper, but cannot administer it himself. After exercising the duties of this order for two years, and pursuing required studies, he is eligible to be elected to elder's orders, and if so elected, he is ordained by the laying on of hands of a bishop and of some of the elders who are present. An ordained elder is authorized to perform all the duties of a preacher. A preacher who is stationed at a charge is called the preacher in charge, and as such has the care and oversight of the station, the appointment of leaders, the providing instruction for the children, the taking of collections for benevolent objects, the enforcement "vigorously, but calmly," of the rules, the reception and dismissal of members, the holding of necessary meetings, and he is required to report quarterly to his presiding elder.

A preacher, who by reason of impaired health is temporarily unable to perform effective work, is called a supernumerary preacher, while one who is incapacitated for work permanently by reason of age and infirmity, is called a superannuated preacher. These, although still preachers, are usually left without appointment, while all other preachers are appointed to charges annually. Any preacher may be continued in the same charge five years, but may not be again appointed to the same charge until five years shall have passed. We have seen how a preacher is admitted to membership in a Conference; it is proper for us to inquire how such membership can be terminated. If the member is in good standing, he may be allowed to withdraw. If charges or complaints have been made against

him, he may be allowed to "withdraw under complaint," or charges, as the case may be. If he does not withdraw, it is the duty of the presiding elder of the district to have the matter investigated by a committee of ministers selected by himself, and then the case being reported to the Annual Conference, shall be disposed of in the manner provided in the Discipline, and if found guilty he may be expelled. The accused preacher has the right of appeal to the General Conference on questions of law which may arise in his trial.

Deacnesses.

We have said that a woman cannot be licensed as a local preacher, and she cannot be ordained as a minister, but the last General Conference established an order of deaconesses, to which reference may be made at this place, its duties are more nearly allied to the ministry than to the laity. They are to be licensed by a Conference board appointed by the Annual Conference, and their duties are "to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the straying, and relinquishing wholly all other pursuits, devote themselves, in a general way, to such forms of Christian labor as may be suited to their abilities." No vows are required, and a deaconess may resign her place at any time. While this is a new feature in our economy, it certainly is a high and noble calling, and one from which great good may confidently be expected.

We have considered the orders of the ministry. There are two offices of great importance in the government of the church, namely, the presiding elder and the bishop.

The Presiding Elder.

Each Annual Conference is divided into districts by the bishop who presides at the Conference, and an ordained elder is appointed by the bishop to have charge of each district and who is called the presiding elder. He is appointed to the charge of the district just the same as any preacher is stationed at a particular charge, and may be continued in the same district for a period not exceeding six years. The duties of the presiding elder are to have a general oversight of his district to travel through the same, to be present as far as he can at all the quarterly conferences and preside in them, and, in case of an emergency, to act as a bishop might in the matter of changes of preachers, and to see that all deeds and other temporal matters are in proper form.

The Bishops.

Bishops are elected by the General Conference, and their term of office is for life. The number is not fixed by rule, but each General Conference determines how many new bishops shall be elected. At present there are sixteen, not including missionary bishops. This is only an office, and not an order, and hence we do not say they are ordained, but that they are consecrated to this highest office in the gift of the church by the laying on of hands of three bishops, or of one bishop and two elders. But after being consecrated as a bishop, the incumbent is of no higher order than an elder. The bishops are often called the general superintendents, which is, in fact, all their office amounts to. They do not have charge over separate dioceses as do the bishops in some other denominations, but upon the theory of the unity of the church, the whole board of bishops has supervision over the whole church, and they may divide the work to suit themselves, and may reside in different localities at places designated by the General Conference, just as they agree among themselves.

The General Conference has authority to elect what are termed Missionary Bishops, who are elected and consecrated for a particular territory, and who, within that territory, have all the powers of a bishop, but have no authority to act as such outside. There are at present two missionary bishops — Bishop Taylor of Africa and Bishop Thoburn of India and Malaya. The bishops are to have the general superintendency of the spiritual and temporal affairs of the entire church in the interval between the sessions of the General Conference, to travel through the church at large, preside in the conferences, fix the divisions into districts, and the appointments of the preachers, and to prescribe courses of reading and study for candidates for the ministry, local preachers and class-leaders, and are to report to the General Conference at each session.

L. E. HITCHCOOK.

But, above all, the victory is most sure For him who, seeking faith by virtue, strives To yield entire obedience to the law Of conscience; conscience, reverence and obeyed, As God's most intimate presence in the soul, And His most perfect image in the world. —Wordsworth.

REPORTS FROM THE FIELD.

THE LEAGUE AT THE NEW ENGLAND CONFERENCE.

The nineteenth annual session of the New England Conference, held at Worcester, April 10-16, had its spiritualities greatly increased by an infusion of much young life, coming from the Young People's Christian League, R. I., auxiliary to the General League, was organized October 11, 1887, and has been a source of much interest and activity, namely, devotional, denominational, literary and social, and financial. Two literary, even business, and four prayer-meetings have been held. A course of six lectures have been arranged, for the benefit of the students. The treasurer reports \$40 in the treasury. Now members have been admitted at nearly all of the business meetings, and now our League has twenty-seven members. The members are mostly from the M. E. Church, South, but the League is denominational in no sense of the word, and there are members from other churches. Our attendance is gradually increasing, and we are expecting good to come from this organization. Suggestions from you as to the extension of our work, on every other point, will be most cheerfully received. R. E. CORN, Sec.

The largest League is at Pittsfield, Mass., having over 200 members. The second largest is at Grace Church, Worcester, with 182 members.

The League was highly favored at its anniversary by the presence of U. S. Senator Colquitt, of Georgia, who in an informal address completely captivated every one who heard him. His speech was inimitable in its tenderness, religious fervor, and brotherly kindness. The reference to his early youth and precious mother were especially beautiful. The anniversary was a grand success.

Sunday evening, at 6:30, Rev. C. M. Odell presided at a young people's love-feast. Though much interrupted by the crowd coming in for the evening service, it was still an occasion of much interest and power.

Washburn, Wisconsin. — Thirty members and much interest. They ask our prayers.

Sidney, Iowa. — Forty-five members. Use the Oxford League literature. The pastor is greatly interested in the League, and thinks it very helpful.

Stevens, Vermont. — The flower committee actively at work. The religious department well sustained.

Thompsonville, Conn., rises to report progress, and through its secretary asks, if they can help in any way, that we let them know.

Most encouraging reports have been received from Portsmouth, Providence, Franklin, Salisbury, New Bedford, Newburyport, Swampscott, Belmont Church (Malden), West Falmouth, City Point Church (South Boston), Millford, Grace Church (Cambridge), Gloucester, Roxbury, Dorchester, Hyde Park, Southbridge, and about forty more churches.

The Young Men's Working Corps of Trinity Church, East Cambridge, have visited 76 vessels and held 50 services, at which 150 sailors were present. They have received for distribution over 4,000 papers.

Rockville, Conn., sends a very neat programme of Sunday evening services. It also announces the church services and the League officers.

At Stafford Springs, Conn., the quarterly conference gave its approval to the League, and appointed a committee to secure the formation of a local society.

A MODEL REPORT.

East Sangus Y. P. S. C. E. — Report for six months ending Mar. 1, 1889: —

PRAYER-MEETING COMMITTEE. Twenty-five meetings, twenty different leaders. Average attendance, forty.

CALLING COMMITTEE. Fifty-five calls on the sick, the strangers, the aged.

LOOK OUT COMMITTEE. Four members (active) have moved away. Four members (three active) have joined.

MISSIONARY COMMITTEE. Have provided a part of the entertainment for each monthly missionary concert of the church.

TEMPERANCE COMMITTEE. Have held two temperance meetings. C. C. FARNHAM, Cor. Sec.

FROM THE FAR SOUTH.

We give this in full. It is unique in the fact up to date it is the only League reporting as members people from other churches: —

Our League has been organized for four months, and following a list of subjects that we procured from "League headquarters" we have had very interesting meetings. We have a committee whose duty it is to provide leaders for each meeting, and we have a leader association. As the League becomes older, more interest is being shown in the work. As yet we have taken up no definite line of practical duty, but this has been mentioned a number of times, and we would be glad to receive suggestions from you.

Another feature of our League is its social meetings, which are held once a month at some member's residence. These sociables are enjoyable, and serve as a recruiting-field for the entire unit of our members.

The members are mostly from the M. E. Church, South, but the League is denominational in no sense of the word, and there are members from other churches. Our attendance is gradually increasing, and we are expecting good to come from this organization, but upon the theory of the unity of the church, the whole board of bishops

has supervision over the whole church, and they may divide the work to suit themselves, and may reside in different localities at places designated by the General Conference, just as they agree among themselves.

The good sister looked somewhat embarrassed, but rallied to the defense of her own. "You've been in other parts of the country, so perhaps it looks strange to you; but you know young folks like the best there is, and their mates went there, so they joined."

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commemorating also the thirty-third marriage.

The pastorale has been invited to the wish the third charge three years, and he is. This is a good building at the village. It is expected Conference. The March 29 — it being given him a generous sum; Bro. Daniel day address at B.

is in a flourishing place, years the pupils from the University, who at the time they have Wood has faithfully served during the year was closed the most repairs. It was at the base and 72 corner. The auditors, newly plastered, pews were put in, roof was shingled, outside, so that now roomy and convenient about 250; and the veranda, containing seven steps. The total cost was about \$2,150, or but \$250. During Rev. J. H. Weber, of meetings. About quirked. About during the year, membership. At the time it was decided to send a minister for year. H.

meeting was held at society, Rev. Geo. Tuesday, April 3. The of Haverhill were represented by the Methodists a little after 10 A. M. and prayer, which several encouraging religious missionary society 1 o'clock, Rev. J. H. the question, "What increase our success was opened in its directory, considered by Rev. Bro. H. G. Peck, of Boston. Discussion followed, in Buzzell, Hillman and

at the place of meeting in quantity and ex-

ception: "How much we to send the Gospel was about discussed by East Haverhill. Bro. H. G. Peck, a returned missionary sang in attractive manner language. At 2 times Cairns, Woods on "Obligation of the Early Foreign Missionary Debt to be Discharged," and made an earnest gave some account of others at Rassier, Gopel was proving the soul sounds in that region, religion for the harmony work all true reform. Bro. H. G. Peck, of the chair. A collection

J. F. H.

NEW ENGLAND SOUTHERN CONFERENCE.

Reported by REV. W. J. YATES, A. M.

[Concluded.]

FRIDAY.

The morning prayer-meeting was in charge of D. P. Laslett.

At 9 o'clock Bishop Hurst took the chair. The records of the previous session were read and approved.

S. McBurney reported for the committee on Army Chaplaincy, recommending that Congress be asked to provide one for each military post.

After report of the committee on examination of the second class were called under Question 13 of the Discipline, and the traveling deacons elected to elder's orders under Question 14, and local deacons elected to elder's orders by Question 15.

Carlos Banning, E. Stanley, and J. H. Stern were changed in their relation from supernumerary to superannuated. D. J. Griffin was located.

B. K. Bowditch, J. Mather, E. F. Clark, were made effective.

W. A. Wright was transferred to the South Carolina Conference.

Dr. Mendenhall at this time addressed the Conference on the religious tendencies of the thought of the country and the *Methodist Review* as an agency for evangelical Christianity. He told the close attention of the Conference, and for his high opinion.

D. A. Whedon reported from the board of management of East Greenwich Academy, and J. D. Smith for the examining committee. Both reports were referred to the committee on Education.

E. C. Brown reported as treasurer of the Friends' Aid Society.

J. H. Allen and C. W. Holden were appointed to audit the accounts of the Conference treasurer.

W. A. Spencer, D. D., was introduced, and represented the interests of the Church Extension Society.

A communication for the New England Conference regarding the boundary line between that Conference and this was received and referred to a committee consisting of M. J. Talbot, S. C. Brown, and D. A. Jordan.

The session was adjourned with benediction by Dr. J. O. Peck.

At 3 o'clock D. A. Whedon led the devotions.

The minutes of the morning were read and approved.

S. McBurney reported for the committee on Army Chaplaincy, recommending that Congress be asked to provide one for each military post.

R. Povey presented a resolution that when ministers for sufficient reason engage in secular business, they ought not to use the name of the Conference, nor their ministerial title, to advertise their business. It was adopted.

Herman C. Scripps and G. H. Rogers were elected local deacons.

W. F. Steele, of North Carolina Conference, was transferred to this Conference, and granted a supernumerary relation to allow him to travel and study.

F. D. Sargent was made supernumerary.

S. McBurney presented the report of committee on Freedmen's Aid Society, which was adopted.

The appointment was requested of F. D. Blakeslee as principal of East Greenwich Academy, of S. S. Cummings as agent of Little Wanderers' Home, of M. J. Talbot as agent of Preachers' Aid Society, of J. H. Nutting as Chaplain of R. I. State institutions at Cranston.

Justus H. Nelson was transferred to this Conference. A letter was read from him concerning the Brazilian work in which he has for nine years been engaged.

E. Tirrell presented report of committee on Sunday-schools, which was adopted.

Dr. Breckenridge was introduced, and presented the interests of the Methodist Episcopal Hospital, Brooklyn, showing the encouraging progress of the institution in assets and work accomplished. A series of resolutions was introduced by Dr. Gallagher, pledging the Conference to the endowment of a bed in the Hospital, and appointing a committee of one man from each district to have charge of the raising of funds for that purpose. O. W. Scott, S. M. Kaufman, and A. W. Klingay were made such a committee. Pledges were taken in the audience for this endowment.

J. I. Bartholomew offered a resolution, which was adopted, recommending an adjustment of charges in residence so that no member of the Conference lose his vote on the constitutional amendment by removal previous to April 22.

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[Entered at the Post-office, Boston, Mass., as second-class matter.]

Zion's Herald.

WEDNESDAY, APRIL 24, 1889.

BROADEN THE EMPHASIS.

Genuine religion finds expression in both the heart and life; it operates both within and without; it has to do with experience and conduct. Religious men, even good men, are often narrow, and find it much easier to emphasize a single phase of the spiritual life than to take up the truth in its wholeness. The world abounds in half and quarter Christians; good as far as they go, but they do not go far enough. They express, in their beliefs and formulations, a part of the truth; but it requires three or four of them rolled together to make one plump and complete Christian. The Romanist and Ritualist are surface growths; they emphasize externals; they have faith in the efficacy of the ritual to renovate human nature. The Quietist and the Quaker go to the opposite extreme; they lay sole stress on the interior life; they make too little account of outward helps — the Bible, preaching, the social service. Both are right, and both are wrong; each one has a half or quarter truth; neither has the whole. And it happens here, as so often elsewhere, that a half-truth is equivalent to an untruth. The witness in court must tell the whole truth as well as nothing but the truth; to suppress a part of the truth in the case is to express untruth.

Narrow Christians are always untruthful; they shut off a part of the light; they are not wide enough to admit the whole of the sun's rays. Christianity is too broad for narrow people; they cannot take it all in. What they receive is well; what they do may be well; but the receiving and the doing are vitiated by incompleteness. They need to go beyond, to do more and in another direction, to broaden the emphasis. For this end Christians and sects need to learn of each other. No one has the whole truth; each may receive valuable instruction from the other. John Wesley came near the golden mean when he taught that the true Christian is none other than one maintaining the form and seeking the power of godliness.

WASHINGTON'S INAUGURATION.

The centennial anniversary of the inauguration of George Washington, the first President of the newborn republic, is to be celebrated in New York on April 30. It is a marked event — the birth of a nation, and an unparalleled growth from three millions in 1789 to sixty millions in 1889. But it is marked, also, as the inauguration of a man as the first President whose name is a household charm wherever the human foot presses the soil, and is spoken with reverential love wherever human speech is heard. GEORGE WASHINGTON — "primum inter pares." His was a marked individuality from his childhood to his death-bed. If ever success seemed to be the leading trait of character in any one, it was so pre-eminently in his. Called early to public life and to bear heavy responsibility, he never disappointed his employers. His sterling integrity prevented malfeasance and fraud, while his remarkable foresight and reliable judgment guarded him against mistakes and blunders.

Selected at the age of twenty-one by Gov. Dinwiddie as an envoy to the French, who were establishing forts from the Great Lakes to the Mississippi, and immediately after command of a military force to expel them from the territory, his sagacity and prudence brought him through all with eminent success; and when at last the home government decided to send out a military force to expel the intruders, the young Washington was selected to lead the American contingent which was to accompany the ill-fated Braddock. After months of weary toil over the Cumberland Mountains through the dense forest, the Monongahela River was reached, down whose wooded banks the troops must march to reach Fort Duquesne, their objective point. Our young hero had been twice on this ground before; he knew the savage foe before them, for he had met them in deadly conflict, and well understood their tactics. He knew, also, that taking that post by surprise was a wild dream; and that since the English left Cumberland, Indian scouts had marked every mile of progress, and counted every man, and had reported to the French commander at the fort. He knew right well that the expedition would not reach and sit down before the fort without a conflict. He there-

fore suggested to the commander the importance of sending out a force of scouts to unveil and "beat up" any ambuscade which might be laid. But the haughty Briton turned upon him with an oath, exclaiming, "High times! when a young Virginian buckskin would teach a British general how to fight!" An hour after, and he had his death-wound. Washington's coolness and self-possession saved that force from utter annihilation.

His fellow-citizens had unbounded faith in his ability and integrity, and so he was constrained to enter public life against his inclination and taste. There was no self-seeking in him, no thirst for notoriety; he loved the quietness of his Mount Vernon home, and though prompt to heed the call of his countrymen, yet when the work was done, he joyfully returned to his retreat.

It has been often remarked that when a great crisis is reached by the onward sweep of the current of human events and interests, and a great work is to be done, the agent fitted for the task at once appears. When the clock strike the hour, the man steps to the front.

Such a crisis came in 1775, and the man was there, fitted by a severe training and by providential endowments for his task. The disputes between England and these distant and neglected colonies culminated at last in a vote of independence by the representatives of the thirteen colonies. Long provoked and denied representation in Parliament, yet taxed for the support of a heartless government, they went into this work with a whole heart, pledging their "lives, fortunes, and sacred honor."

It was then that John Adams, in a burst of feeling, exclaimed, "Live or die, sink or swim, survive or perish, I give my hand and heart to this vote." And now, as troops were to be raised and an army to be created, the anxious question was, "Where is the man?" Old John Adams is on the flag again; he describes the situation, the want of resources by the colonies, the powerful nation we must meet, and then shows a picture of the man wanted — his natural endowments, his training for such a work — and after finishing his picture of an ideal commander, he turned suddenly to George Washington who sat gazing upon the orator, and said, "Such is the man wanted;" then laying his hand upon his shoulder, added, "And this is the man!" Imagine the effect! Washington sprang to his feet as if lifted by a torpedo, but he could not speak. The office sought the man. But from such a task as was assumed by him, one might well shrink — the feeble colonies pitted against the greatest military and naval power on earth; without an army or arms, with no navy nor coast defences, with no money or allies, surrounded by savage tribes in alliance with our unnatural mother, who paid twenty-five dollars for each white person's scalp of man, woman or child! Well might he tremble. But Washington was a Christian, and his reliance was upon a divine Arm-God and Washington against the world!

In that terrible winter in Valley Forge, with his poorly-clad and barefooted soldiers huddled together in their log huts, the voice of Washington was often heard in his tent or in the forest earthenly pleading with God. Like our martyr Lincoln, "he was driven to his knees."

His was an unselfish, patriotic offering. When, after his election to the command of the army, the question of salary or pay for his services was raised in the Congress of delegates, he sprang to his feet, saying, "Nothing, gentlemen; no pay, not one penny, for what I may do for my country. All I ask is that my personal expenses be met, nothing more." Not even his family should be cared for; they, on his plantation at Mt. Vernon, could support themselves. In these days of clamor for place and emoluments of office, this contrast is painfully prominent.

There is lying before us, even as we write, a fac-simile of Washington's "Account with the United Colonies" for a period of eight years. The original book is carefully preserved within a glass case in the Patent Office at Washington. Some years ago an individual obtained permission to engrave a copy of that unique volume, and some copies were struck off for private circulation among friends. It is upon common foolscap paper, eleven and a half by eight inches, bound in paper covers, and contains 52 pages. The whole is written in Washington's own hand; no private secretary had the fingerling of it. It shows the man — stern integrity, exactness, and method. Every penny expended for himself is carefully recorded, and all receipts from Congress or otherwise are credited. Occasionally a note is appended to settle some doubt; as, for instance, the traveling expenses of his wife, who visits him in his dreary winter quarters at Valley Forge, whether he or she should bear the expense. A sum of money is paid an unnamed man for procuring information of the position and movements of the enemy. This man is doubtless the prototype of Harvey Birch in Cooper's volume of "The Spy." Whether that should be a personal or national charge is the question. The book shows the elements in part which made up a character as nearly perfect as earth affords.

He was a man of strong passions, but all under control of reason and will. He united the courage and daring of Caesar at the Rubicon with the strategy of a Fabius. He was cool and self-possessed in times of greatest excitement, so that the enemy never surprised him, or caught him off his guard. Prompt in his decisions, he exacted equal promptness in his officers. He had a quick eye to discover a promising point of advantage, or a defect in an enemy's defences, and was ready to seize upon a chance for success. When he came to Massachusetts to take command of the army at Cambridge, his eye at once discovered the key to Boston. The British troops still camped on the Common, and the fleet of Howe rode quietly at anchor in the

harbor. The enemy must be driven out of Boston at all events. Washington's eye rested on Dorchester Heights (now South Boston). "That is the key to the position." In a few days and nights a fort was constructed, some heavy guns mounted, and the foe saw the fatal sign. Bunker's Hill was remembered, and no attempt was made to dislodge the force. The troops were hurried on board the fleet, the anchors lit, and Boston was free.

But the war having closed in triumph, the heroic leader, like Cincinnatus, returned to the quiet shades of Mt. Vernon. His parting with his faithful companions was most affecting — a scene for the painter, the poet and the orator. They were poor, their families in want, and Congress had no money. There was murmuring, and an incipient rebellion was started. Washington, by his coolness and firmness, hushed the tempest and restored quiet.

Then came the struggle for a constitution. State rights and a consolidated government entered the arena. Again the great man throws his giant force into the conflict, and, "we the people" triumphed over "we the several States." He was the rock against which the billows of opposition beat in vain; he was unmovable. But now that a majority of the colonies had adopted the Constitution, and the government was a unit, came the question of the choice of a President for the young republic. There were parties, and cabals, and political jealousies then as now, but the eyes of the people turned instinctively to the patriot and tried soldier, Washington, and he was triumphantly elected. But though the storm was over, the restless billows still beat upon the shore, and it required a firm and steady hand on the wheel of the ship of State. There was the "whiskey rebellion" in Pennsylvania, and "Shay's armed rebellion" in Massachusetts, and a French emissary visiting leading men and urging a union with France in her war with England. But Washington's wise and firm measures soon subdued the nascent rebellions, and sent the Frenchman home.

And now let that august event be duly celebrated, and let us raise to heaven a grateful song of praise for the gift of our "first in war, first in peace, and first in the hearts of his countrymen," George Washington!

The poet Byron thus alludes to our hero: —

"Can tyrants but by tyrants be conquered be,
And freedom find no champion and no child
Such as Columbia saw arise when she
Sprang forth as Pallas, armed and undefied?

Or must such minds be nourished in the wild,
Deep in the unpruned forest, midst the roar
Of cataracts where nursing nature smiled
On infant Washington? Has earth no more
Such seeds within her breast, or Europe no such shore?"

The Late Bradford K. Peirce, D. D.

Another shock — the most sudden and prostrating of the many late — has come to us. Our beloved predecessor is dead. We were informed that he was unable to attend the session of the New England Conference at Worcester, but his disability was supposed to be temporary. On Thursday a cheerful note was received from him in which he alluded to his sickness and wrote, "I hope in a week or two to be out again. I am having the best attention, for which I feel humbly grateful to God." On Friday forenoon a report reached the office that he was dying, and at 1 P. M. he expired. The immediate cause of his death was a disease of the kidneys which finally resulted in his pneumonia. On Thursday afternoon he sat in his home at Newton at the window and gave the genial smile of recognition to his neighbors as they passed. Suddenly seized with a congeal chills he became unconscious, and remained in a comatose state until his death.

Dr. Peirce was married in 1841 to Miss Harriet W. Thompson, of Middletown, Conn., who survives him. It will be remembered that a reception was tendered him on his 70th birthday, which occurred Feb. 3, and was fully reported in our columns. Three children also survive the father — Dr. Henry T. Peirce, a prominent physician in New York city; Charles P. Peirce, of the American Fire Insurance Co., of New York, and Miss Harriet M. Peirce.

The deceased was born in Royalton, Windsor County, Vt., Feb. 3, 1819. He graduated at Yale University, Middletown, Ct., in 1841, and in 1843 entered the ministry of the Methodist Episcopal Church. He filled the pastorate in the Methodist Church in Newburyport, Mass., in 1843 '44, and afterward served as pastor of the following Methodist churches: Charlestown, 1845; Canton St., Boston, 1846-'47; located, 1848-'51. He was editor of the Wesleyan Association, with the editor and assistant editor of Zion's HERALD, trustee of Boston University, Principal Bradgdon and several teachers and pupils from Lassell Seminary, the president and several instructors from Wesleyan College, trustees of the Newton Public Library, members of the Tuesday Literary Club, and many ministers of the New England Conference. The pall bearers were Hon. Alden Speare, E. M. Fowle, esq., Judge Pitman, Dr. A. H. Howey, Dr. J. W. Lindsay, and A. S. Weed, esq.

Rev. A. McKeown, D. D., the pastor of the church, had charge of the services. Bishop Maliau and President Warren read Scripture selections and made very fitting remarks. Dr. W. R. Clark offered prayer. The public services occurred at the M. E. Church at 3 P. M. The audience-room was completely filled. There were present representatives of the Wesleyan Association, with the editor and assistant editor of Zion's HERALD, trustees of Boston University, Principal Bradgdon and several teachers and pupils from Lassell Seminary, the president and several instructors from Wesleyan College, trustees of the Newton Public Library, members of the Tuesday Literary Club, and many ministers of the New England Conference. The pall bearers were Hon. Alden Speare, E. M. Fowle, esq., Judge Pitman, Dr. A. H. Howey, Dr. J. W. Lindsay, and A. S. Weed, esq.

The funeral took place at Newton on Monday afternoon. At the house of the deceased Rev. W. R. Huntington read Scripture selections and made very fitting remarks. Dr. W. R. Clark offered prayer. The public services occurred at the M. E. Church at 3 P. M. The audience-room was completely filled. There were present representatives of the Tuesday Literary Club, and many ministers of the New England Conference. The pall bearers were Hon. Alden Speare, E. M. Fowle, esq., Judge Pitman, Dr. A. H. Howey, Dr. J. W. Lindsay, and A. S. Weed, esq.

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At a meeting of the Boston Wesleyan Association, held on Monday last, Ex-Gov. Clafin in the chair (in the unavoidable absence of President E. H. Dunn), the announcement of Dr. Peirce's death was made, and appropriate words were spoken by Ex-Gov. Clafin, Hon. Alden Speare and Rev. John G. Cary. The following resolutions were unanimously passed:

"It seems fitting that this Association, having

learned of the death of Rev. Bradford K.

Peirce, D. D., a former editor of Zion's HERALD, should express its sympathy with his survivors.

"We extend our sympathies to his wife,

Rev. Dr. Dursey is having great success

in Omaha. His immense church edifice is

filled at almost every service, the congregation

having more than doubled since the present

pastorate began. He has, from the beginning,

taken that place of conspicuous and acknowl-

edged leadership in educational matters for

which he is so pre-eminently fitted.

Bishop William Taylor has preached on

every continent and on many islands of the

sea.

Rev. W. P. Odell returns to Malden to

move at once into a new and elegant parson-

age.

Mr. S. L. M. Barlow, of New York, has

in his possession the original plans for Mount

Vernon, drawn by Washington's own hand.

Rev. M. V. B. Knox, Ph. D., reached

home on the 12th inst. after a long and

eventful journey.

Men say that they multiply ritual ob-

servances in order to glorify the sacrament

or by mock, pure and humble hearts;

worship, the sacrament glorified; but they

useful to them, and pagan about like

idols. Are those countries better than the

Frank Louis XV., went on his knees in the

Capitol of his earthly palace, returning to the

sky on his habitual ways. Nations have

been corrupted and seduced;

not by mitre and candles and such gewgaws.

In a letter from Cairo, Egypt, accompa-

nied with a gift to Cornell University, from

Ex-President A. D. White, of a papirus,

the writer, after describing the inscriptions, says:

"In the midst of them [the inscription] is

ourselves in blessing
society are many
and the man who can,
main calm and of an
excited by the trial of
ritualistic practices,
a vigorous article
closing paragraph of
the columns of the
paper, that these erroneous statements reci-
perately,

from the church whose rules he was breaking, and then he could hold, innocently, meetings when and where he pleased. He ob-
viously refused to do this, and after long
waiting, was disciplined. No one, at the trial
or anywhere else so far as I know, objected
to his right to his own views on the subject of
entire sanctification or his own experience.
He was not tried for that, either "technically"
or otherwise," and it is due the committee,
the church, and the constituency of your pa-
per, that these erroneous statements reci-
perately,

D. A. JORDAN.
Providence, R. I., March 25.

NEW ENGLAND CONFERENCE.

(Continued from Page 1.)

To write out and publish his experience in falling into infidelity and escaping there-
from.

Elijah Foster was introduced and spoke briefly
with reference to his index book, etc.

J. B. Gould represented the interests of the
Wesleyan Home in Newton.

A collection was taken in behalf of Widow
Parmenter, of Worcester, amounting to \$40.

V. A. Cooper spoke briefly in the interests of
the Home for Little Wanderers, of which he is
superintendent.

A farewell communication from S. L. Baldwin,
recording secretary of the Missionary So-
ciety, was read.

Adjourned at 5.

In the evening the Conference held an en-
thusiastic meeting in the interest of the consti-
tutional amendment, well testing the im-
mense seating capacity of Mechanics' Hall.
The singing was by the united Methodist
choirs of the city, and rousing speeches were
made by J. D. Pickles, W. N. Brodbeck, R.
L. Greene, and J. O. Knowles.

TUESDAY.

The business session opened at 9:05 a. m.,
with prayer by J. F. Farnsworth.

After reading the minutes of yesterday after-
noon's session, D. Sherman presented the res-
olutions of the committee on Romanism.
In the interest of co-operation in
operation may prove

iate copy" is a large
that list we find two
school uses, one by Ira
by Hugh Campbell,
one of these in our

the pulpits should be spe-
cussions for right liv-
amount of waste in
iteration of familiar
and outworn phrases.
now what answer the
try for help thrashing
care, confused with
duty, vexed, temped,
owing. There is too
for the accusation
into the ears of Dr.
did not attend church
haven," said, "but
set right the wrongs

New York Tribune
"the six" of the Mor-
closing session of the
church, which
we apostles, 70 pa-
chers, 11,610 deacons,
officers and members,
der eight years old, a
of 153,911. The
for six months ending
30 births; 3,754; new
nunciations, 113."

al Union.
g of the Social Union
Hall, on the evening of
notable absence of the
entire body of minis-
exceptions, was in ac-
tions at Worcester. The
was spent in discussing
in the various churches,
clock the company sat
spiritual supper.

was invoked by D. D.
was followed by the
to keep I have," under
I eben Tourjé. After
spoon of more
customary sometimes,
and a brilliant musical
me has been provided.

A.

Rev. Joshua Gill,

vention has been called to
the Christian Witness
of F. A. Hilliard from
Church of South Prov-
er, "Bro. F. A. Hilliard
the E. M. Church on tech-
represents the Conference, re-
sponsible for the ex-
amination and by their presiding elders, and
others, and admitted on trial.

The Conference adjourned at 12:55 p. m.,
the time having been previously extended.

Two totally untrue state-
ments were returned on trial, C. S. Rogers in the chair.

After reading and approval of the minutes
of the morning's session, the report of the
committee to nominate officers of standing
societies reported by W. J. Hamblton, and
the report was accepted.

J. Wagner presented the report of the Sub-
stitution Fund Society, setting forth the need
and the beneficial work which could be ac-
complished by adequate funds. The report
was accepted, and the suggested list of officers
was adopted.

The report of the committee on a New En-

gland Deaconess Home, recommending the
immediate establishment of such in Boston or
vicinity, and nominating a committee to have
the matter in charge — W. N. Brodbeck, W.
R. Clark, W. P. Adams, Willard S. Allen,
Mrs. J. W. Cushing, Mrs. Silas Pierce, Mrs.
T. C. Watkins — was presented and adopted.

C. F. Rice presented the report of the special
committee on case of R. K. Manason, recom-
mending the removal of all disability as to
membership and privileges of sacraments, it
was understood that this gives no encouragement
to seeking restoration to the ministry.
This was accepted.

By the same was presented the report of the
committee on Sunday schools; adopted.

The committee on Seamen presented a re-
port, read by S. E. Breen; adopted.

The report of the Tract Society, presented
by L. B. Bates, was adopted; and a collection,
suggested by Bro. Bates, was taken for G.
Coon, Conference agent last year.

The statistical secretary, J. Neal, presented
the report, representing a vast amount of labor
of himself and assistants.

The report of the Preachers' Aid Society
was read by C. N. Smith, showing a small
increase over last year. The report with recom-
mendation that \$8,000 be appropriated for
the coming year, was adopted, and the sug-
gested list of officers was elected. The ap-
pointing committee was nominated in the re-
port, and elected.

A resolution commanding the Immigrants'
Home in East Boston, established by our
W. H. M. S., and recommending said W. H.
M. S., to buy a building for their purposes as
early as possible, presented by V. A. Cooper,
was adopted.

J. W. F. Barnes presented a report on
Prisoners' Sunday. In a most earnest and
convincing manner he emphasized the injustice
too often found in the operation of the
law; and his report was accepted.

C. Tilton explained the present plan of pub-
lishing the Minutes, and showed that unless
we increase our orders, we will be seriously
embarrassed. Voted that the editor of the
Minutes be instructed to abbreviate the me-
moirs, and that hereafter they be limited to
one page for each memoir.

The Bureau of Conference Entertainment
presented its report, by its treasurer, W. H.
Hutchinson, and the same was adopted. As
the session has been unusually long, not quite
enough money was on hand to pay the bills;
and a collection was taken.

L. C. Smith, of Springfield, was elected a
member of the Bureau of Conference Sessions,
in place of J. W. Hoyt.

On motion, the Conference instructed the
Bureau that in selecting the place of Confer-
ence entertainment they omit from considera-
tion the question of financial benefit to the
local church.

A. Gould moved that the memorials of
Jacob Sleper and J. P. Magee be presented to
ZION'S HERALD for publication. Voted.

A resolution of sympathy for R. F. Holway
in his illness was adopted.

The report of the Church Aid Society was
read by C. N. Smith. Adopted, and the of-
ficers suggested in connection with the report
were elected.

Lists of examining committees for next
year were announced.

J. D. Pickles was appointed to preach at
ZION'S HERALD.

A resolution was adopted, complimentary to
E. H. Thorndike, transferred to the N. E.
Southern Conference.

The Conference requested the transfer of
J. H. Gaylord from the Vermont Confer-
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The following were announced as trans-
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The 18th Question was taken up: "Who are
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J. H. Gaylord from the Vermont Confer-
ence.

The following were announced as trans-
ferred from the Conference, O. C. Poland,
J. M. Avann, H. Swartz, E. R. Thoradice,
C. A



LOVET'S WORK.

In a city of northern Europe,
A cathedral vast was reared;
Wall, and turret, and steeple tall,
Each in its turn appeared.
As the work ne'er reached completion,
To the master builder, one day,
Came an old man, bent and feeble,
With hair all silvery gray.—

Who humbly sought for permission
To work on the structure grand.
Fearing lest time had dimmed his eye,
Or weakened the once skilled hand,
The architect set him at work
On a hidden archway tall,
Where, if the work should be marred,
'Twould not be noticed at all.

There far from the other workmen,
Alone at his task wrought he;
Till one night he tarried so long,
They wondered where he could be.
Going aloft they find him there
Asleep, in the sleep of death;
His withered hand still grasped a tool,
But spent was the feeble breath.

His face upturned to another
Of marvelous beauty rare—
The face of a dear, long-lost love,
Which his hand had caressed there.
Then said the sculptors and workmen,
"Tis the grandest work of all.
Beside this noble work of love,
Our seems but poor and small."

For years the face was forgotten,
Till, on a bright summer's day,
The light from a slanted window
On its matchless features lay.
Now thousands gaze on its beauty
With a brief hour, the light
Shining obliquely from above
Reveals it to their sight.

And I thought, it is ever thus;
Love's work alone shall endure.
When revealed by God's searching light,
'Twill stand all spotless and pure.
And so, in that heavenly building,
Whose "polished stones" we may be,
The gate of love will far outshine
All else that our eyes shall see.

M. A. MATHIAS.

JACOB SLEEPER.

How human this disciple, yet as true
To Christ, his Lord, as need to the pole.

For three years and more his generous soul
Poured out its blessings as the rain and dew

On thirsty ground. Learning was helped; the poor
Were comforted; and many an open door

By him was pointed out to men whose lives
Were hedged with trials; while to widowed wives

And children fatherless his bounties came,

Their source unknown. No gift of his could shame

A troubled heart; its manner, full of grace,

Never brought tear or crimson to the face.

His benefactions had a quiet way,

Yet brought to men in need the light and joy of day.

REV. W. S. STUBLEY, D. D.

Ann Arbor, Michigan.

LEAGUE PRAYER-MEETING TOPICS

FOR MAY.

May 5. Topic — "Laying Aside Every Weight." Read Heb. 12: 1, 2.

Allusion is here made to the gaxes, which were an important feature of the public life of those who were to first read this letter. Special reference is made to the *root race*, which is frequently used as a symbol of the Christian life in the New Testament. The thought may be brought out under the following heads: —

1. The reasons for laying aside every weight. Two reasons suggest themselves at once: (1) Our own convenience and happiness. It is very hard work for many to live Christian lives, simply because they are bearing burdens that they might easily throw aside. Their struggles are painful to themselves and to all who know them, and all the more so because unnecessary. (2) The desire to be successful. It might not be correct to say that it is necessary to lay aside every weight in order to reach heaven. But it is true that, all other things being equal, he will run the race not only most easily, but most successfully, who frees himself from every burden that God does not wish him to carry.

Weights to be laid aside. A very suggestive and helpful line of remark and testimony would be to call to mind prominent Old and New Testament characters, and discover, if possible, the weights that hindered them in running their race, e. g., Adam's weights were unbelief and disobedience; Cain's, jealousy; Peter's, before his vision, dislike for certain classes of people. Let the Christians present, and others if they will, ask themselves the question: "What weights have I that should be thrown aside?"

May 12. Topic — "Seed Time." Read Ecc. 11: 6.

The sowing of seed in the springtime is a symbol of the *outward* part of a Christian's life. Out of the many teachings of Scripture let us notice these three: —

1. We are to sow beside *all waters* (Isa. 32: 20). That is, everywhere where there is any probability that the seed will grow. It is a poor farmer who carelessly lets the seed fall wherever it will. In the East the most fertile land is along the river banks and besides springs of water. The seed that falls in these places will grow; that which falls upon the arid deserts perishes. We are to do good as we have opportunity. A loving heart always finds opportunities.

2. We are to sow *continually*. Read Ecc. 11: 6 again. This does not mean that every moment we are to make an effort to do some good thing. It means rather that we are to improve opportunities whenever they come. We are to be *instant in season* in the prayer-meeting and at the ordinary times of Christian activity; and *out of season*, when unusual and unexpected opportunities arise.

3. We are to sow *abundantly* (2 Cor. 9: 6). Our constant aim should be not to do as much as others, or what our leaders tell us to do, but all we can. We are not to wait until we are certain that the conditions are *perfectly* favorable. If we do, nothing will be accomplished. When there is a reasonable hope of success, the effort should be made. What kind of seed, and how much do I sow?

May 19. Topic — "Eleazer's Grip." Read 2 Sam. 23: 9, 10.

Eleazer has been called a hero of the first class. There are comparatively few heroes of this kind. From the few lines given us we may learn: —

1. Eleazer dared to stand with the *minority*. He and his faithful comrades were outnumbered a thousand to one, but this made no difference to him. He was where his convictions led him, and that was sufficient.

2. He dared to attempt what weaker men might have deemed impossible. So the Christian hero shouts as his battle-cry, "I can do all things through

Christ which strengtheneth me." "All things are possible to him that believeth."

3. All this, and much more, was expressed in his ever tightening grip upon his sword. Had he had less courage and determination, his hand would naturally have loosened its hold. As a result, some sturdy Philistine would have knocked the weapon from his hand, and he would have fallen an easy prey to his enemies. His courage and determination not only secured victory for Israel, but also saved his own life. So in Christian warfare, he who dares stand for his convictions and to fight the battles of the faith against any odds, will find in his heroic victory the right and his own salvation.

May 26 — Conservation Meeting.

Matt. 5: 8 is a good verse to furnish the theme of the service — "The Blessedness of Heart Purity."

There are many young people who have the idea that to be real good, may be an excellent preparation for heaven, but is a serious hindrance to having a good time in this world. Let the leader and the other Christians testify to the fact that true happiness and real goodness are always linked together. In the prayer service let there be an earnest seeking for divine grace to make us to be all that God desires us to be. To be cleansed from *all sin* the privilege of every believer.

REV. F. H. KNIGHT.

A Parable.

At our "young people's" meeting, several weeks ago, one of our friends spoke of the temptations and discouragements to which busy men are especially subject. It seemed almost impossible to keep pure in the whirl of business.

"It brings to my mind," said he, "an incident which a friend told me a short time ago. While traveling among the coal mines of Pennsylvania, he noticed how very dingy the towns appeared. The coal-dust seemed to blacken buildings, trees, shrubs — everything. But as he and a foreman were walking near the mines, he noticed a beautiful, white flower. Its petals were as pure as if it were blooming in a daisy field."

"What care the owner of this plant must take of it," said Mr. A., "to keep it so free from dust and dirt!"

"See here," said the foreman, and, taking up a handful of coal-dust, threw it over the flower. It immediately ran off, and left the flower as stainless as before.

"It has an enameled," the foreman explained, "which prevents any dust from clinging to it. I think it must have been created for just such a place."

"I have often thought of this white flower," continued our friend. "If we are covered by the enamel which Jesus will give to all who ask Him, even His own blood, we need not fear that the press of business nor contact with a sinful world will stain our hearts or lives." — *Intelligencer.*

He liveth long who liveth well;
All else is being fawned upon;
He liveth longest who can tell
Of true things truly d. ne each day.

Bonar.

THE CHRISTIAN LEAGUE.

COME, Joe, aren't you going down to the League to-night?"

"No, I can't go to-night. I wish I could. I hope there'll be lots there."

"Say, did you know there was a city girl boarding down at the Corners? Wouldn't it be fine if she would join us, and help us in our literary meetings? You know all these city girls can read and speak and sing. I think it would be splendid."

"Know what her name is, and where she hails from? But — that last very dubiously — perhaps she isn't a Christian; and then these city folks feel so proud, if they thought it a great favor to do anything in a country town. I don't believe you'll get any help out of her," and he swung his arms and turned away.

"Well, I'm going to carry some things up to-morrow, and I'll see, I guess."

Next day Jennie Dean sat in the shady porch shelling peas, and thinking how much more air there seemed to be there than in the city, when a boy of fourteen or thereabouts drove up and gave a "hallo" that sent the echoes flying all over the farm. Jennie dropped her basket of peas, and hastily saying to Mrs. Seelye, "I'll see; don't you move," she ran down the yard and greeted the new-comer with a bright "Good-morning."

"I've brought some things Mrs. Seelye sent for, and then I wanted to see you too," said Jack Berry, our friend of the night before.

"Wanted to see me?" she said, in great astonishment.

"Why, yes. I thought — perhaps — why, you see — you know — I — want your help," he stammered out at last, for when he stood before her it wasn't so easy a task as he thought, to ask her to come to their meetings and sing for them.

"Want my help?" more astonished than ever. "Why don't you ask some one you know? I'll call Mrs. Seelye."

"No, you don't understand, and I don't seem to know how to tell you. We have a 'Christian League' down in the church in the village, and we have prayer-meeting every Sunday night, and once a month something of an entertainment — reading and speaking, you know; and I agreed to ask you to join, and — I guess that's all. We haven't a great number, and we have hard work to get something new every time, and if you sing or read, you see how much it would help us, and perhaps Davy Gray would come in — this last in a lower tone, as if he had forgotten he was talking with a stranger. Then with a little start he turned to her and said: "Davy Gray is a good boy, but he has been going with those who won't do him any good. His home is awful, and his father's an infidel and laughs at everything religious; but Davy loves music, and I do wish we could get him to come with us. You do sing, don't you?" he said anxiously.

"Sometimes; but I don't know as I could in a strange place. I don't know any one here except the people with whom I board; and then, I'm not a Christian, so I couldn't join your society. But I wish you could get your friend to you wish it so much." As she spoke, the wish came to her that she was a Christian and could feel the anxiety this boy seemed to have for his friend.

"Oh, the League takes all members of the church and congregation, and if you are to be here all summer, I think you might count one of us. As to singing in a strange place, it is not like a city. There are not more than twenty-five at meeting, and I wish you would come and sing Sunday night."

"I will not promise, but if I come, perhaps I will."

"All right. You must come. I'll tell Davy," and with a bright nod to her he drove

away, and Jennie heard him singing down the road.

Jennie went back to the porch, her mind running over the list of sacred song, or such as would be suitable for such a meeting, and finally with a sigh she decided to tell Jack she couldn't sing before strangers; but a thought of the boy's earnest face brought to her a strong resolve to help him all she could, and if her influence would bring Davy Gray into the society, he should be brought.

Sunday evening the group of young people are in their places. Joe Buffing is leader, and Lew Willis sits beside Davy Gray near the front seat. The opening prayer has been offered, a hymn sung, and a few remarks made by the leader on the lesson of the evening and the help for the coming week, and then the meeting is thrown open. One after another the young people testify to God's power to lead them, and of their trust in Him, and still Jennie does not move. She is thinking deeply. Jack Berry is beginning to feel disappointed; he had felt so sure she would sing, and he had won Davy Gray by telling him perhaps he would hear some good music.

Some one else is talking. This time it is an old man in one of the side seats, and he mentions his mother who has been an angel for years. In a flash it comes to Jennie what she will sing, and when the trembling voice ceases, she goes slowly down to the organ, and with a few opening chords sings with a voice that will tremble a little in spite of herself,

I sat in the gathering twilight,
And looked toward the westaway,
Where the hand of an unseen artist
Was painting at close of day

A strange and beautiful picture

That filled my soul with awe,

And made me think of a city

No mortal ever saw.

Paint me, O wonderful artist,
I cried when the shadows came,
And hid the wonderful glory
Of the western hills a flame;

Paint me the face of an angel;

And lo! before my eyes

The sainted face of my mother
Who dwells in Paradise!

Paint me the face of a sinner.

A darker shadow swept

Down the hills, and I thought in the darkness,

The unseen artist wept.

But quick with his magical pencil

A face in a moment had grown —

The sad white face of a sinner,

And I knew it for my own.

Paint me the face of a sinner.

Restless, restless, speed we on;

Whither in the vast unknown?

Not to you and not to me.

At last the orb of day shone;

But the Hand that built the road,

And the Light that leads the feet,

And this inward restlessness,

Are such invitations sweet,

That when I longer see,

Highway still lead to Thee!

Join the great highway to Thee!

Restless, restless, speed we on;

Whither in the vast unknown?

To kids heaven's pearly towers.

We stay not in, distrustful,

Behind our threshold lie;

But He, with boundless welcome,

Fling wide His gates divine. *

Come home with me, beloved!

These earthly homes of ours

Lift up your heads, ye sons of men;

To kids heaven's pearly towers.

We stay not in, distrustful,

Behind our threshold lie;

But He, with boundless welcome,

Fling wide His gates divine. *

Come home with me, beloved!

The Sunday School.

SECOND QUARTER, LESSON V.

Sunday, May 5.
Mark 18: 24-37.

REV. W. O. HOLWAX, U. S. M.

THE COMMAND TO WATCH.

I. The Lesson Introduced.

1. GOLDEN TEXT: "Take ye heed, watch and pray; for ye know not when the time is" (Mark 13: 33).

2. DATE: A. D. 30; Tuesday of Passion Week.

3. PLACE: The Mount of Olives.

4. PARALLEL NARRATIVES: Matthew 24: 39-51; Luke 21: 32-38.

HOME READINGS.

Mondays. The command to watch, Mark 13: 24-37.

Tuesday. Certainty of judgment, Matt. 24: 32-41.

Wednesday. Ready and not ready, Matt. 24: 42-51.

Thursday. The foolish and the wise, Matt. 25: 1-13.

Friday. God's power and man's frailty, Psalms 90: 1-12.

Saturday. Warning, Rev. 8: 1-6.

Sunday. Blessing of readiness, Luke 12: 32-40.

II. The Lesson Story.

Continuing His discourse on "the last things" our Lord, passing from the immediate to the remote future, sketched, "in sublime hieroglyphic imagery," the portents that should precede His second coming at the end of time—the darkened sun, the veiled moon, the falling stars, the commotion of the heavenly powers—all significant, but yet mysterious, not to be fully understood till after the great catastrophe, but to be followed by the august, dazzling spectacle of the personal coming of the Son of man in the clouds of heaven, "the far-shining splendor around Him like the sun in its strength," descending "with power and great glory." From His heavenly realm obedient angels shall, at His bidding, fly swift as the light to the four quarters of the earth, and gather into one assembly "the elect"—those who shall then be living and those who shall wake to life at the sound of the great trumpet.

Returning then to the nearer and impending future, in which His hearers would be more immediately concerned, Jesus bade them learn from the fig-tree its parabolic teaching. Just as they felt sure when they beheld the bursting bud that summer was nigh, so should they look upon those "signs," when they came, the certain harbingers of the speedy approach of the woes predicted. Even before the present generation should pass from earth, the fulfillment should come. Nor should any one doubt His sayings, which shall survive even the wreck of heaven and earth in their present constitution. The day would come, and the hour would strike, but when?—that was concealed from man, from the angels also, and even from the Son; only the Father knew. As an absent lord, who has set his servants their appropriate tasks and bid the porter keep a strict lookout for his return, so were His disciples, during the period of His own departure, to be sleepless and alert, lest coming at an unexpected hour—"at even, or at midnight, or at cock-crowing, or in the morning"—He should find them drowsy. And the injunction laid upon them He would lay upon all—"Watch!"

III. The Lesson Explained.

24. In those days, after that tribulation—the "tribulation" may refer either to "the destruction of Jerusalem and the dissolution of the Jewish state and dispersion" (Mormon), or "the period of trial which shall belong to the last times" (Schaff). *Sure shall be darkness.*—As this prediction is still unfulfilled, no certain explanation can be given. Some commentators refer it to the visible phenomena—resembling an eclipse both of the sun and of the moon, caused not in the natural way, but by vapors and exhalations rising from the earth from the convulsions and confusions which are to precede "the new heavens and the new earth." Others interpret the prediction spiritually, as referring to the darkening of the Sun of Righteousness (Christ) and the obscuration of all true knowledge resulting from Him (moon losing its light), which will be caused by the great "falling away" from the faith that is to precede the Second Advent. Probably both views are correct—that starting physical portents and a great spiritual defection or obscuration will be the signs which shall immediately precede the coming of Christ. *Stars of heaven shall fall—possibly a unusual meteoric display, and typifying an apostasy of great leaders in the church. Powers that are in heaven shall be shaken—disturbance of the heavenly lights which rule the day and night, great cosmical changes in the sun and moon especially; also, disturbance among the controlling powers in human society.*

IV. The Lesson Applied.

1. The closing of the present drama of life upon this earth will be preceded by convulsions, and disturbances, and spiritual defections, and physical convulsions of the most startling kind.

2. The Second Coming of Christ will be visible to every human being that has lived or that shall live on the face of the earth.

3. That Coming will be ineffably solemn and glorious.

4. The scene of judgment will be preceded by a visible and effectual separation of the righteous from the wicked, and a gathering of the former from the remotest corners of the world to receive their reward.

5. The only thing that "endureth forever" is "the word of the Lord."

6. The attitude of the true believer towards the coming of the Day of the Lord should be one neither of supineness nor curiosity. It should be one of alertness and prayer—the talents ever kept in use; the lamp never suffered to go out.

Obituaries.

Obituaries are hereafter to be restricted to the space of 300 words; in the case of preachers to 400 words. Notices that exceed this limit, will be referred to their writers for revision.

CHASE.—Rev. Wilbur F. Chase, of East Maine Conference, was born, 1848, in Unity, Me., and died, Feb. 6, 1889, at Old Town, Me.

He belonged to a family of thirteen children, eight of whom are dead. He was the son of Stephen Chase, of Unity, a local preacher. His mother's name was Mary B. Pollard, of Industry, Me., who still survives, and is living in Lynn, Mass. His brothers, Rev. Benjamin A. Chase and Rev. Frederick C. Chase, were members of the East Maine Conference, and were here before that time no one organization will include all true believers; a lesson against sectarian bigotry wherever found.

ELY.—Now learn a parable of the fig tree—R. V., "Now from the fig tree learn her par-

ble." There were fig trees on the Mount of Olives, and perhaps one was at this moment in sight. When her branch is yet (R. V.) "is now become" tender—at the sprouting season when the foliage begins to come. Summer is near (R. V., "is nigh").—The sign is an infallible one. The green sprout is a sure prophet. So ye, in like manner—R. V., "even so ye also;" addressing the disciples. Shall see these things—the signs already specified. He is referring here to the first coming—the coming in judgment upon guilty Jerusalem. Know that it (R. V., "He") is nigh.—Christ himself will be "at the door" when these signs are being accomplished.

30. This generation shall not pass (R. V., "the word 'away'").—The word "generation" has been variously interpreted by different writers to refer to the Jewish people then living, or to the Jewish race itself. Undoubtedly the Jewish race has been wonderfully preserved and bids fair to continue till the end of time, but it seems unnecessary to explain the passage in this sense. Apparently our Lord is speaking in this connection of the fall of Jerusalem, and simply declaring that all the terrors predicted should occur before those then living should pass away. Till all these things be done—R. V., "until all these things be accomplished."

31. Heaven and earth shall pass away.—Stable though they look to be, "heaven and earth"—the present cosmos—"will have their day and cease to be," in their present condition. Science confirms this statement of Christ. See also Psalm 102: 26; Isa. 51: 6. But my words shall not pass away.—Scoffers will ask in the last days, "Where is the promise of His coming?" and will assert that all things will continue as they have continued (2 Pet. 3: 4), but Christ's words will survive the scoffing of scoffers and the confusions of the last day.

Never did the Speaker seem to stand more alone than when He made this majestic utterance. Never did it seem more improbable that it should be fulfilled. But we look across the centuries we see how it has been realized. His words have passed into laws, they have passed into doctrines, they have passed into principles, they have passed into consolidations; but they have never "fallen away." What human teacher ever dared to claim an eternity for His words? (Mac-

Beth.) His funeral was largely attended. Rev. G. D. Lindsey, of the First M. E. Church, Bangor, conducted the service. Eleven Methodist presbyters and two resident clergymen of sister churches were present and took part in the services, which were solemn and impressive. "Servant of God, well done!" B. C. WENTWORTH.

DEANE.—Died, at Pennington Seminary, N. J., Feb. 12, 1889, at the age of 22 years, 3 months and 10 days, Prof. Ernest Russell Deane, of Edgartown, Mass., grandson of Rev. H. Vincent.

Although of not very enduring health, an even, gentle temperament enabled him to accomplish more than many others in so few years.

Embraced religion when about eleven years old. His spirit was constantly manifest in his after life.

Graduating in the course at the Edgartown High School at the early age of fifteen, after some preparation, he entered Wesleyan University at Middletown in 1884, graduating with honor in 1888. At home he was prompt in Christian duties, and especially active in the Society of Christ's Endeavor. The choice of a profession was left to himself by his home friends. Many of his brethren thought him destined to the Christian ministry. Whatever may have been a later decision, he for the present, at least, inclined to teach, and embraced this favorable opportunity at Pennington, N. J. It may be better to give from other pens a few specimens of the manifold expressions of sympathy he received. "I am greatly grieved to learn of your loss," wrote Ernest. "Ever since my first acquaintance with Ernest, I have been drawn toward him as a gentle, kind-hearted boy, and these qualities have only seemed to me to have matured in his progress to young manhood. Genial and unassuming, ambitious without ostentation, gentle in all his deportment, I came to admire him." His roommate for the last two years in college, communicating to the mother the resolutions of the K. D. E. Society of which he had been a member, said of Prof. Deane's life, "It has exerted its greatest influence upon us. He was not given to loud professions of loyalty, yet his quiet, humble testimony of honor of his Master was always so heartfelt, and his spirit so beautifully exemplified in his life, that all who knew him were deeply impressed by his character." "He died suddenly in his sleep, while he was being confined to his bed. The people of the Seminary and the physician were unremitted in their efforts to save him, but all failed. The remains were brought to Edgartown for interment. The funeral service was conducted by Rev. J. D. King, assisted by Rev. Mr. Bailey of the Baptist Church.

J. D. KING.

32. Of that day and that hour knoweth no man (R. V., "no one"), etc.—The fact is proclaimed; the date is reserved. From fallible man, from pure angels, from the Son, even in His humiliation, in His alliance with human conditions, the secret is kept. The Father only has absolute prescience of that hour of destiny. What our Lord could not know, it is idle for man to try to discover. Says Schaff: "It is voluntarily not knowing, an even, temperate enabling him to accomplish more than many others in so few years.

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J. D. KING.

33. Take ye heed, watch and pray.—Instead of trying to calculate the day and the hour, accept the uncertainty, and devote yourselves to prayer and watchfulness—lest the hour dawn unawares. This attitude of prayerful vigilance best befits mortals like ourselves, to whom the hour of individual judgment may come without warning. See the fuller account in Matthew (24: 37-42).

34-37. The Son of man is as a man—in R. V., "it is as when a man..." Taking a journey—R. V., "sojourning in another country." Commanded the porter to watch.—In this parable, unlike its parallel, many details as given by Matthew, the whole point turns on the duty of watchfulness. Watch ye therefore.—Because the absent Lord and Master may come at any moment, therefore let every disciple shake off spiritual slumber, and be "looking for and hastening" unto the coming of that day. So eager and alert should be the coming of Christ at any moment should cause no surprise or agitation. Probable in the darkness of some spiritual night He will come. Therefore there is no night-watch, from even to morning, when our Lord's watchmen can ungrasp their toils and let their lamps go untrimmed.

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39. Take ye heed, watch and pray.—Instead of trying to calculate the day and the hour, accept the uncertainty, and devote yourselves to prayer and watchfulness—lest the hour dawn unawares. This attitude of prayerful vigilance best befits mortals like ourselves, to whom the hour of individual judgment may come without warning. See the fuller account in Matthew (24: 37-42).

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42. The Second Coming of Christ will be visible to every human being that has lived or that shall live on the face of the earth.

43. That Coming will be ineffably solemn and glorious.

44. The scene of judgment will be preceded by a visible and effectual separation of the righteous from the wicked, and a gathering of the former from the remotest corners of the world to receive their reward.

45. The only thing that "endureth forever" is "the word of the Lord."

46. The attitude of the true believer towards the coming of the Day of the Lord should be one neither of supineness nor curiosity. It should be one of alertness and prayer—the talents ever kept in use; the lamp never suffered to go out.

47. Then shall he send his angels who will form the recompence of His advent. Gather together his elect.—Matthew says, "with a great sound of a trumpet;" a summoning call to believers, both living and dead, to assemble at the right hand of the Judge. The "four winds" indicate the four quarters, that is, every part of the earth; and the same idea is expressed in the words, "from the uttermost part of earth to the uttermost part of heaven." Says Morison: "Optically the earth and heavens meet at the horizon, so that the idea is, from one extremity of the world (take the horizon at what point you please) to the other."

48. Shall see the Son of man coming in clouds.—Every eye shall see him" (Rev. 1: 7). Says Morison: "The clouds, which will be rolling over the troubled sky, and which are the fitting symbols at once of the impending crisis and of the impenetrable mystery that surrounds the throne of Christ who rules over it, will be, as it were, the sublime display of His presence, illuminated with the brightness of His coming" (2 Thess. 2: 8). With great power and glory.—The visible coming will be attended with appropriate manifestations of pomp and power.

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50. Shall understand the parable of the fig tree—R. V., "Now learn a parable of the fig tree—

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Review of the Week.**Tuesday, April 16.**

The German warship "Alexandrine" sails for Samoa.
Death of Rear Admiral Taylor, U. S. N., of the retired list.
Sir Edward B. Maist will represent England at the Samoan conference.
John Albert Bright, the son of John Bright, was elected to Parliament from Birmingham.

The Samoan conference will be opened the first of next month, and Count Chamberlain will preside.

Patrick Mallon, one of the *Times'* witnesses, was convicted of perjury, and sentenced to six months' imprisonment.

Documents proving that Gen. Boulanger had tampered with the army were submitted to the committee that is to conduct his trial.

A letter from Correa reports thousands starving through the failure of the rice crop, and that the government offers no aid, nor will it allow foreigners to do so.

Wednesday, April 17.

General Franz Sigel has resigned his office as Pension Agent in New York city.

The annual session of the National Academy of Sciences was begun in Washington.

The Best Sugar Company was incorporated in San Francisco, with a capital of \$5,000,000.

President Harrison appointed William P. Hepburn, of Iowa, to be solicitor of the treasury.

A vein of copper-bearing rock of exceeding richness was discovered in the heart of Duluth, Wis.

Ex-Governor Robinson, of Massachusetts, has declined to serve on the Cherokee Commission.

President Diaz' message deals with the industrial development of Mexico during the past year.

President Harrison refuses to postpone the application of civil service rules to the railway mail service.

Ex-Governor John S. Pillsbury of Minnesota has given \$150,000 for the use of the Minnesota State University.

Twenty hotels and boarding houses in the Catskills have entered into agreement not to receive Hebrews as guests.

The twenty-fourth anniversary of the death of Abraham Lincoln was appropriately observed at the tomb at Springfield, Ill.

Charles F. Hatch, president of the Wisconsin, Minnesota & Pacific Railroad Company, committed suicide in Indianapolis.

A sub-committee of the Senate Commission conducting the trial of General Boulanger will examine 10,000 documents bearing on the case.

Emma L. Hart, Robert W. Hart and Alice Winslow, all victims of the recent Lorenzo (Ia.) railroad accident were buried at Forest Hills cemetery.

Trains laden with horses ready to be put up, with goods ready for sale, and with all the material for the new colony, stood in Kansas City under orders for Oklahoma.

Mayor Quigley and the board of electrical control of New York began the attack on the poles and wires; many were taken down and during the night a part of the city was in darkness.

Thursday, April 18.

Robert P. Porter has been appointed superintendent of the census.

Summer County, Kan., was struck by a fierce storm of wind, rain and hail.

The Turkish government has decided not to interfere with American schools.

Warrants have been issued for the arrest of sixty members of the Boulanger party.

Ex-Congressman E. S. Lacy of Michigan has been appointed comptroller of the currency.

Cholera is epidemic in the Philippine Islands, and out of 1,500 cases 1,000 have proved fatal.

The Wagner Car Company has been partially enjoined from using testifying trans-

The municipal council of Paris will give a banquet to guests at the opening of the exhibition.

President Harrison says he shall recognize merit instead of color in making Southern appointments.

A bill to incorporate the Delaware & New England Railroad Company was passed by the Delaware House.

The Interstate commerce commission ordered certain railroad companies to report on numbers of free passes issued, etc.

Orange men held mass meetings in Canada, and protested against the action of the government in regard to the Jesuit question.

Five desperadoes escaped from St. Joseph's jail, at Beaune, Can., after shooting two jail officers and seriously injuring three others.

In the Canadian House of Commons Sir John Macdonald said the government was satisfied with the constitutionality of the Jesuit estate act.

At a meeting of the National Academy of Sciences in Washington yesterday, President O. C. Marsh, of New Haven, Conn., was re-elected president for six years and Professor F. P. Langley, of the Smithsonian Institution, vice-president for a similar term.

The coroner's jury that has been investigating the recent accident on the Santa Fe railroad by which Mrs. Hart, of Brooklyn, and her son and nieces were killed, has returned a verdict charging gross criminal carelessness against Conductor Fred Hughes and Engineer Frank Converse.

Friday, April 19.

At West Farms a son killed his father, fired the house and then committed suicide.

Consul Kaspke was captured in a Samoan "white book" issued by the German government.

The liquidator of the Panama Canal Company has been ordered to compensate discharged employees.

Boulanger leaders will remain quiet during the exhibition, providing the government adopts a similar course.

The Westinghouse Electric Company brought suit against the Manhattan company for alleged infringement.

Lord Randolph Churchill denies that he told Mr. Chamberlain he would not contest the central Birmingham parliamentary seat.

The president and book-keeper of the Callendar Insulating Company, New York, missing; \$300,000 to \$400,000 of the company's assets also missing.

Thousands of people are flocking to Oklahoma. Many of them are "armed to the teeth," and conflicts are imminent between rival claimants. The authorities are on the alert, troops keeping the boomers at bay.

Saturday, April 20.

Ex-Gov. Long declines the Cherokee commissionership.

The schooner "Gov. Ames" will sail from Portland for Buenos Ayres with 1,800,000 feet of lumber.

Donald Nicholson and John Hay will edit the New York Tribune during Mr. Reid's absence abroad.

Lexington celebrated her great battle, and the Sixth Regiment observed the march through Baltimore.

The Belgium government will again notify Boulanger that he will not be allowed to conspire against France.

Russia demands 45,000 roubles of France on account of the bombardment of Sagallo and damages to the Aspinchou Expedition.

Mrs. Harriet W. Sewall, the widow of the late Hon. Samuel E. Sewall of this city, was killed by the cars at Welesley Hill.

The will of W. J. Syms, of New York city, leaves \$350,000 to Roosevelt Hospital for the erection and maintenance of what is to be known as the Syms operating theatre.

Eleven days have elapsed since the "City of Chester" sighted the "Danmark" in a sinking condition. Not a word has been heard from her 700 passengers, but it is hoped that they may have reached the Azores.

Information comes from Dale County, Ala., that five Mormon missionaries were severely whipped and driven from the county last Monday night. These men had been holding meetings

among the ignorant classes of the country and had formed a colony to go to Utah.

One of the largest fires in New York for the last twenty years ravaged the West Side yesterday. For six blocks the flames swept along the wharves and piers on North River, from Fifty-ninth Street toward Harlem. The value of the property destroyed will amount to over \$2,000,000, including the two huge Vanderbilt grain elevators "A" and "B," the Fairbanks storehouse and the dock property of the New York system.

Munday, April 22.

Eastern Sunday was more generally observed than heretofore.

Hon. John C. Park died at his residence in Newton at 10:30 last night.

Postmaster Henry G. Pearson, of New York, died at Highwood, N. J., Saturday.

Emperor William is opposed to the appointment of a papal nuncio to Berlin.

A new fast mail train and other improved mail facilities will be given to Boston.

Mr. Julian Faunce, the new British Minister to Washington, arrived at New York.

The liquidator of the Panama Canal Company made an unsuccessful attempt to borrow \$300,000.

The "Danmark's" passengers and crew were rescued by the steamer "Missouri" and taken to the Azores.

General Boulanger will go to London, having been notified by the Belgian government that he would be expelled.

Columbia will not renew the concession to Dr. Lessps which ends in 1892, and hopes the United States will find another canal.

The Best Sugar Company was incorporated in San Francisco, with a capital of \$5,000,000.

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North Boston District.

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